

THE AMERICAN UNIVERSAL MAGAZINE.

No. I.] MONDAY, JANUARY 2, 1797. [VOL. I.

[Embellished with an elegant PORTRAIT of WILLIAM PENN, from a drawing by Du Simitiere, esteemed by Richard Penn a good likeness.]

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TO OUR
READERS AND CORRESPONDENTS.

OUR acknowledgments are due to J. H. for his favors.—They will be regularly attended to with pleasure.

The services of M. J. R. will be acceptable—We shall always prefer judicious selections, (if mentioned as such), to originals below mediocrity.

Travels before the Flood will appear in our next, or following Number.

The Anecdote from P. J. is received.

We thank J. H. for his hints; they will be attended to: his *Mathematical Question* will appear in our next.

We received pleasure in reading the “*Ode on the Nativity of the Messiah*,” but it does not come strictly within the plan of our work. We hope it will enrich a *Theological Miscellany* now in contemplation.

Interesting original Anecdotes and Biographical Sketches will be particularly pleasing; we solicit the aid of our correspondents in this department.

We hope that our Subscribers will punctually fulfil the conditions of publication; as on this the establishment or failure of the work depends.

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For the American Universal Magazine.



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WILLIAM PENN.

*From a drawing by Du Simitiere, esteemed
by Richard Penn, a good Likeness.*

THE
AMERICAN
UNIVERSAL MAGAZINE.

JANUARY 2, 1797.

BIOGRAPHICAL SKETCHES.

No. I.—Of WILLIAM PENN.

[With a PORTRAIT.]

CONVINCED that virtue and abilities, in whatever garb, however distinguished, or wherever to be found, are worthy of being pointed out to the notice of mankind, we present our readers with the Portrait of the illustrious WILLIAM PENN, as Voltaire in his Letters styles him; a man who in his life-time exhibited an instance of the possibility of uniting probity with politics, moderation with zeal, and firmness with lenity. The Legislator of Pennsylvania is entitled to every mark of respect, and will not be forgotten so long as any part of the mild and equitable system which he established shall remain to resound his praise.

WILLIAM PENN was the son of Sir William Penn, Knight, an eminent English Admiral in the reign of Charles II. He was born in London 1644. His father took care in his education by placing him in schools where he might improve, and about the fifteenth year of his age he was placed in Christ Church College, Oxford. Here his ardent desire after pure and spiritual religion began to shew itself; so that withdrawing from the national way of worship, he,

with certain other students of that University, held private meetings for the exercise of religion. This giving offence to the Heads of the College, he was at last obliged to leave it, and returned home ; where he still took delight in the company of sober and religious persons ; which his father knowing to be a block in the way to preferment, endeavoured to deter him from ; but not being able to prevail, he was at length so incensed, that he turned him out of doors ; but his anger abating, he was sent to France in company with some persons of quality. He continued there a considerable time, till a different conversation had diverted his mind from the serious thoughts of religion ; and upon returning, his father found him not only a good proficient in the French tongue, but of a polite and courtly behaviour, which afforded him pleasure.

About this time the respect of his friends and acquaintance, and his father's favour, strongly pressed him to embrace the glory and pleasures of this world : and such a combined force seemed almost invincible. He persevered, however, in spite of every obstacle, and in the end subdued all opposition.

About the year 1666, and the 22d of his age, his father committed to his care a considerable estate in Ireland, which occasioned his residence in that country ; where, instead of frequenting the amusements of the place, he became serious and retired ; and being at Cork, he was informed, by one of the people called Quakers, that Thomas Loc, whom he had heard before at Oxford, was to be at a Meeting there. He went to it, and by the powerful testimony of this man was effectually convinced, and afterwards constantly attended the Meetings of that people, even through the heat of persecution. This soon brought him into the way of suffering ; for he was apprehended with many others at a Meeting, and committed to prison ; but upon his writing a letter to the Earl of Orrery, he was soon discharged.

This imprisonment was so far from terrifying, that it strengthened him in his resolution of a closer union with a people whose religious opinions were the only crimes they suffered for. But now his more open joining with the Quakers brought himself under that reproachful name ; his companions' wonted compliments and caresses were changed into scoffs and derision ; he was made a by-word both to professors and profane.

His father, being informed of this, remanded him home, and he readily obeyed ; and although there was no great

alteration in his dress, yet the manner of his deportment, and the solid concern of mind he appeared to be under, were manifest indications of the truth of the information he had received. His son's being thus disposed was a great disappointment to him; but finding him too fixed to be brought to a general compliance with the customary compliments of the times, he seemed willing to bear with him in other respects, provided he would be uncovered in the presence of the King, the Duke of York, and himself. After taking some time to consider this proposal, he informed his father that he could not comply with it. All endeavours proving ineffectual to shake his constancy, his father the second time turned him out of doors, by which means he was exposed to the charity of his friends (except what his mother privately sent him). However, after a considerable time his integrity was so far shewn, that his father's anger became mollified towards him, so as to admit of his returning home; and though he did not publicly countenance him, yet, when imprisoned for being at Meetings, would privately use his interest to get him released.

"About the year 1668, being the 24th of his age, he first appeared in the work of the Ministry, as one commissioned to preach to others that self-denial himself had practised. He also wrote several Treatises about this time, and particularly that entitled, "No Cross no Crown."

Returning to England in 1670, he was not long after apprehended in a Meeting for preaching, and committed to prison in London. He was indicted, together with ——— Mead, for preaching to an "unlawful and tumultuous assembly." The jury brought in their verdict, "*Guilty of speaking in Grace-Church street;*" but Mead they acquitted of even this guilt. The jury were treated with the most wanton and tyrannical insult, and were urged to condemn the prisoners. They manfully refused to be threatened into injustice; and after much fasting and infinite abuse, brought in a final verdict, "*Not guilty.*"

Not long after this, his father died, perfectly reconciled to his son, and left him a plentiful estate. In the year 1672, and 28th of his age, he took to wife Gulielma-Maria Springett, daughter of Sir William Springett, formerly of Darling, in Sussex, who was killed in the time of the civil wars. Soon after his marriage, he took up his residence at Rickmersworth in Hertfordshire, often visiting the Meetings of Friends and returning home again. He also pub-

lished divers Tracts in answer to adversaries, and to promote the cause of virtue.

In 1677, he, with G. Fox and other friends, travelled into Holland and Germany upon a religious visit to those parts, of which he wrote an account, and some time after it was published. In this journey he was not only concerned to visit his friends, but many religious persons of other societies, and among others, he had frequent conversations with the Princess Elizabeth Palatine, sister to the Princess Sophia, grandmother to King George the Second. She received him and some of his friends who accompanied him, with great kindness; and divers religious meetings were held in the family to mutual comfort.

After his return he continued to be serviceable in the Society, by writing and otherwise: and in the year 1681 a great concern came upon him, by King Charles II. granting to him the Province of Pennsylvania; this was thought to be in consideration of the services of his father, and for sundry debts due to him from the Crown at the time of his decease.

He published a brief account of the Province, proposing an easy purchase of lands, and good terms of settlement for such as were inclined to remove thither; and many single persons, and some families, out of England and Wales, went over. He also appointed Commissioners to confer with the Indians about land, and to confirm a league of peace, which they accordingly did. He further sent them a letter, which is inserted in the Account of his Life prefixed to his Works. His friendly and pacific manner of treating the Indians begat in them an extraordinary love and regard to him and his people; so that his name is mentioned among them to the present time with much gratitude and affection.

In June 1682, accompanied by divers of his friends, he took shipping for the Province of Pennsylvania; and after a prosperous voyage of six weeks, they came in sight of the American coast, from whence the air, at twelve leagues distance, smelt as sweet as a new blown garden. Sailing up the river, the inhabitants, as well Dutch and Swedes as English, met him with demonstrations of joy and satisfaction.

After about two years residence there, having taken measures to cause his infant colony to thrive and flourish, he returned to England, where he met with some trouble from false suspicions and reports of his favouring King James II.

In his endeavours to establish Popery : he wrote some pieces fully clearing himself from this charge.

In the year 1693 his wife died, which was a great occasion of sorrow to him, "such (himself said) as all his other troubles were light in comparison of."

In the next year he travelled, in the work of the Ministry, in the counties of Gloucester, Somerset, Devon, and Dorset, having Meetings almost daily in the most considerable towns and other places in those counties, to which the people came.

On the 5th of January 1695-6, he accomplished his second marriage with Hannah the daughter of Thomas Callowhill, merchant of Bristol. She was a sober religious woman, with whom he lived comfortably during the rest of his life, and had issue by her, four sons and one daughter. Shortly after his eldest son by his former wife, named Springett, died at Worminghurst of a consumption, in the 21st year of his age ; a most hopeful and promising young man. This was a great loss to him. He also had a large share of trouble and exercise from envious persons, and some who had been of the Society, but were now become adversaries and opposers.

In February 1698 he set out, together with John Everot and Thomas Story, from Bristol, where he then lived, for Ireland, where he travelled in the work of the Ministry, to the edification of the Churches. The year after his return from thence he took shipping with his wife and family for the Province of Pennsylvania, where they arrived after a long passage of near three months, and met with a kind reception from the inhabitants. During his absence, some persons endeavoured to undermine both his and other proprietary governments, under pretence of advancing the prerogative of the Crown ; and a bill for that purpose was brought into the House of Lords. This occasioned his return to England in the latter end of the year 1701 : and the bill, having been postponed the last Session of Parliament, was now wholly laid aside.

In 1707 he was involved in a suit of law with the executors of a person who had formerly been his steward, against whose demands he thought both conscience and justice required his endeavours to defend himself. But his cause (though many thought him aggrieved) was attended with such circumstances that the Court of Chancery did not think proper to relieve him ; upon which account he was obliged to live within the Rules, or precincts of the Fleet prison

some part of this and the ensuing year, till the matter in dispute was accomodated.

Now, although the infirmities of age began to visit him, and to lessen his abilities of continuing his services in the work of the Ministry with his wonted alacrity, yet he travelled into the West of England, as also in the counties of Berks, Buckingham, Surrey, and other places.

In 1710, the air near London not being agreeable to his declining constitution, he took a handsome seat at Rushcomb in Buckinghamshire, where he resided during the remainder of his life. About two years after, he was seized at distant times with three several fits, supposed to be apoplectic, by the last of which his understanding and memory were so impaired as to render him incapable of public action, as formerly; yet he remained cheerful in his disposition, and of a loving deportment to all that came near him; "many sensible and savoury expressions (to use the expression of one of his friends) came from him, which rendered his company acceptable, and manifested the religious settlement and stability of his mind." He also continued the attendance of Meetings some years, and in them sometimes uttered short but very lively expressions.

After a continued and gradual declension for six years, his body drew near to its dissolution, and on the 30th day of May 1718, he departed this life in the 74th year of his age; "his soul (to repeat again the words of one of his friends) being prepared for a more glorious habitation! And, as the Lord had made choice of him in the days of his youth for great and good services, and had been with him in many dangers and difficulties of various kinds, so he did not leave him in his last moments." His remains were interred on the 5th of June, in the burial ground at Jordans, a large Meeting being held on the occasion.

He wrote and published many popular treatises, mostly on religious subjects, in his life-time; which, some years after his decease, were collected together, and printed in 2 vols. folio, with an Account of his Life prefixed.

To the Editors of the Universal Magazine.

ON THE ADVANTAGES OF
PERIODICAL PUBLICATIONS.

WOULD parents and tutors be careful to put a well conducted periodical pamphlet in the way of ingenious youth, they would find it lead to great and rapid improvements in the science of life and manners, with the least possible trouble to themselves. Novelty has sufficient attractions for the young; and such a literary desert might be made a matter of favour, which would give a higher relish to its enjoyment. The subsequent essay is intended to encourage this mode of promoting juvenile proficiency, and to stimulate the managers of such publications to render them meet for the eye of unsuspecting innocence.

Among the various causes that have contributed to the general diffusion of knowledge in the present age, nothing seems to have been of more importance than the circulation of so many different periodical papers. A superficial observer will wonder at this opinion, when he considers what slender abilities are employed in the compilation of some, what prejudice is displayed in the conduct of others, what factious and despotic principles are disseminated thro' this medium, he will, probably, be surpris'd that periodical papers should come in for such distinguished applause.

But where is the good that may not be perverted to evil? the blessing that may not be abused? •too great an indulgence in the pleasures of the table may prove as fatal, as swallowing the most deleterious poison.

Periodical publications are dangerous for those only, who read in disputed points but one side of the question, or read but one paper, and that one, the vehicle of false principles and delusive reasoning; or, where original prejudice gives a wrong bias to the mind; and thus converts even salutary caution to criminal intemperance.

A work conducted on proper religious and political principles, is calculated to do infinite service, among those more especially who are incapable of thinking for themselves, and who by habit acquire the sentiments that perpetually meet their eyes and amuse their vacant hours. In the country particularly, how many thousands receive what they read in a periodical publication as oracular decisions, and to whom a knowledge of social or moral duty could not otherwise be communicated, as they too often neglect other means of instruction.

Hence the importance of papers that preserve these grand objects in view—to illuminate and reform. And from the same consideration may be seen the infamy and guilt of those, who poison the public mind—by adulation and flattery—slander and calumny—palliating the despotism of tyrants and aggravating the crimes of anarchists—Sowing discord among brethren, by describing some as anti-federalists and others federalists—Jacobins and jacobites: Such scribblers endeavour to unhinge the ties of moral order, and disseminate opinions subversive of the well-being of civilized society. Could the authors of such publications, whether issuing regularly or occasionally from the press, sit down and consider with a calm attention what possible ill effects may result from their want of integrity, or duty, as men and citizens, they would shudder at the reflection.

The solitary vices of men may affect a few; but who can estimate the mischief of public ill example, or atone for its wide spread effect?

It is to be hoped, however, that much more service is done by the aggregate mass of periodical publications than evil is occasioned by particular parts.

They commonly tend to convey instruction, and to generalize knowledge. By giving intelligence from every quarter of the globe they excite enquiries; by displaying the good and bad qualities of other nations, they remove ill founded prejudices, or confirm deserved aversion. They communicate beneficial discoveries which would otherwise be lost; they record transactions which engage admiration, or rivet disgust; they warn by example, and instruct by censure. They diffuse taste; they correct prevailing absurdities. They awe the proudest into the conviction of keeping some terms with morality and public good. They deter the flagitious from crime, lest they should be held up to the public detestation; and, in fine, they watch over individual and public liberty, which can never be violated with impunity while the press remains pure and free.

Thus to the philosophic eye the periodical labours of characters undignified by literature appear capable of more beneficial consequences, than the abilities of a PLATO, a SOCRATES, or a JOHNSON. May such feel the value of the rank they hold; and never more disgrace it by propagating vice or wilful error, by giving a sanction to the worthless, or by weakening the bands that keep mankind in peace and happiness!

M. J. R.

ANECDOTE OF DR. FRANKLIN.

WHEN Dr. Franklin was in England, he spent part of a day in a rural excursion with Commodore Johnstone and others. In the course of the afternoon, the company separated, and the Doctor was found in a reverie looking on the Thames. Being asked what was the object of his contemplation, "I am musing (he replied) on the improper distribution of power, and lamenting that the noble rivers of America should be subject to the paltry stream I am now beholding."

RULES FOR THE PRESERVATION OF SIGHT.

1. **N**EVER to sit for any length of time in absolute gloom, or exposed to a blaze of light. The reasons on which this rule is founded, prove the impropriety of going hastily from one extreme to the other, whether of darkness or of light, and shew us, that a southern aspect is improper for those whose sight is weak and tender.

2. Not to read in the dusk ; nor, if the eyes be disordered, by candle-light. Happy those who learn this lesson betimes, and begin to preserve their sight before they are reminded by pain of the necessity of sparing them : the frivolous attention to a quarter of an hour of the evening, has cost numbers the perfect and comfortable use of their eyes for many years : the mischief is effected imperceptibly, the consequences are irreparable.

3. The eye should not be permitted to dwell on glaring objects, more particularly on first waking in a morning ; the sun should not of course be suffered to shine in the room at that time, and a moderate quantity of light only be admitted. It is easy to see that for the same reasons, the furniture of a bed should be neither altogether of a white or red colour ; indeed, those whose eyes are weak, would find considerable advantage in having green for the furniture of their bed-chamber. Nature confirms the propriety of the advice given in this rule : for the light of the day comes on by slow degrees, and green is the universal colour she presents to our eyes.

4. The long-sighted should accustom themselves to read with rather less light, and somewhat nearer to the eye than what they naturally like; while those that are short-sighted should rather use themselves to read with the book as far off as possible. By this means both would improve and strengthen their sight, while a contrary course will increase its natural imperfections.

There is nothing which preserves the sight longer, than always using, both in reading and writing, that moderate degree of light which is best suited to the eye; too little strains them, too great a quantity dazzles and confounds them. The eyes are less hurt by the want of light than by the excess of it; too little light never does any harm, unless they are strained by efforts to see objects to which the degree of light is inadequate; but too great a quantity has, by its own power, destroyed the sight.

TO THE
EDITORS OF THE UNIVERSAL MAGAZINE.

Citizens,

AS your professed object is to "inculcate sound morality and dispel the mists of prejudice and ignorance," I presume the insertion of short extracts in Defence of Christianity,—and of *Charity*, (which is the soul of the system) will not be inimical to your plan. Should the following extract from Dr. Price, the particular friend of America and of mankind, be acceptable, I may furnish you occasionally with similar morsels from other respectable authors, who have eminently served the cause of reason and humanity.—The enclosed "Essay on the Importance of Periodical Publications," and the "Apostrophe on Slavery" are at your service—Wishing you may be supported in your laudable attempt to enlighten mankind,

I subscribe myself

Your friend,

M. J. R.

DEFENCE OF CHRISTIANITY.

FROM DR. PRICE'S DISSERTATIONS.

IT has been said, that if Christianity came from God, it would have been taught the world with such clearness

and precision, as not to leave room for doubts and disputes, It is wonderful to me that any person can mention *this*, who believes the doctrine of natural religion, or who has read the defences of Christianity. Has the Author of nature given us reason in this manner, or even the information we derive from our senses? Is it possible, while we continue such creatures as we are, that any instruction should be so clear as to preclude disputes? Supposing the Deity to grant us supernatural light, are we judges what degree of it he ought to give, or in what particular manner it ought to be communicated?

Again: The animosities, persecutions, and bloodshed, which the Christian religion has occasioned, have been urged as objections to it. This, likewise, certainly should not be mentioned till it can be shown, that there is one benefit or blessing enjoyed by mankind, which has not been the occasion of evils. How easy would it be to reckon up many dreadful calamities, which owe their existence to knowledge, to liberty, to natural religion, and to civil government? How obvious is it, that what is in its nature most useful and excellent, will for this very reason become most hurtful and pernicious when misapplied or abused? Christianity forbids every evil work. Its spirit is the spirit of forbearance, meekness, and benevolence. Were it to prevail in its genuine purity, and be universally practised, peace and joy would reign ever more. Uncharitableness, priestcraft, contention, and persecution, are evils which have taken place among its professors, in direct opposition to its scope and design. Is it not then hard, that it should be made responsible for these? Has it not a right to be judged by its genius and tendencies, rather than by any mischief, which blindness and bigotry, and the love of domination have done in the Christian church? For my own part, when I contemplate the horrid scenes which ecclesiastical history presents to our view, instead of feeling disgust with Christianity, I am struck with the Divine foresight discovered by its Founder, when he said, "*I am not come to send peace on earth, but a sword,*" and led to a firmer faith, arising from a reflection on the warning given in the scriptures, that an apostacy would come, and a savage power appear, which would defile God's sanctuary, trample on truth and liberty, and make itself drunk with the blood of saints and martyrs!

 ANECDOTE OF CARDINAL ALBERONI, AND THE
REPUBLIC OF SAN MARINO.

WHEN Cardinal Alberoni was legate of Romagna, and at the age of seventy, he endeavoured to bring the little republic of San Marino, which continued upon his government, under the dominion of the Pope. The Cardinal had intrigued so successfully with some of the principal inhabitants, that the day was fixed, on which these republicans were to swear allegiance to the sovereign under whose protection they had put themselves. On the day appointed, Alberoni rides up the mountain with his suite, and is received at the door of the principal church by the priests and the principal inhabitants of the place, and conducted to his seat under a canopy, to hear high mass and *Te Deum* sung (a ceremony usual in all catholic countries upon similar occasions). Unluckily however for poor Alberoni, the mass began, as usual I suppose in that republic, with the word *Libertas*. This word had such an effect upon the minds of the hearers, who began then, for the first time perhaps, to recollect that they were about to lose the thing itself, that they fell upon the Cardinal and his attendants, drove them out of the church, and made them descend the very steep mountain of San Marino with more rapidity than that with which they had ascended it, and the Popes have ever since that time left the inhabitants of San Marino to their old form of government. This singular event took place in the year 1740. A *bon mot* of Benedict the Fourteenth on the occasion was current in every mouth: ‘Alberoni is like a glutton, who after having eaten a large salmon, cannot help casting a wistful eye at a minnow.’

 THE ENQUIRER.—No. I.

Quest. I. OUGHT THE FREEDOM OF ENQUIRY TO BE RESTRICTED?

God forbid that the search after Truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of systems of superstition, but they never can be injurious to the rights, or well-founded expectations of the human race. WATSON.

AMONG men who have not so far abandoned common sense in pursuit of the convenient subtleties of sophistry,

as altogether to reject the notion of natural rights, there can be no dispute concerning the natural *right* of every man to enquire after truth. The power of enquiry, with which every human mind is endued, is itself a licence from the Author of Nature for its exercise: each individual comes into the world possessed of this birth-right, and can neither resign it without folly, nor be deprived of it without injustice.

From the first dawn of reason, man is an enquirer. Before the infant has been taught the use of speech, his inquisitive eye asks for information. Curiosity, as he advances in life, still continues to stimulate his search; and every day he goes to the school of experience, to learn new lessons. Experience is always his best instructor. Other teachers may load his memory with words, but experience alone can put him in possession of truths. It is only by contemplating objects in their mutual actions and relations, either by actual observation, or through the report of others, that those general conclusions can be drawn, which constitute knowledge.

With respect to individuals, to doubt of the *wisdom* of enquiring after truth, is to doubt whether the eye was made for seeing, and the ear for hearing. Every man's capacity of enjoyment, and of usefulness, is proportioned to his knowledge. Diminish the number of his ideas, and you so far carry him back towards the state of the inert matter from which he was formed: enlarge his intellectual stores, and you proportionally elevate him above the brutes, and give him an alliance to superior natures. Illumine his path with the rays of truth, and you guide him to happiness: surround him with the mists of error, and you delude his imagination, mislead his passions, and involve him in endless perplexities.

In society, what are the arts which contribute to the support, the comfort, and the embellishment of life, but ingenious applications of previous experiment and knowledge to some useful purpose? When one community excels another in the utility of its civil institutions, in the benefit of its agricultural and mechanical labours, and in its general prosperity, it is because it better understands, and follows, the principles of sound policy. When a state falls into disorder and decay, its misfortunes may be ultimately traced up to the ignorance of the people, or the mistakes of their rulers: this holds true, even in those cases, where public calamity is the immediate effect of criminal passions and depraved manners; for men never act wrong, but from some previous misapprehension.

The unalterable connection between truth and good being thus established by universal experience, it might have been

expected, that the founders and leaders of communities would always have considered the advancement of knowledge, as the direct and sure mean of promoting the happiness of society; and that it should never have come into question, Whether the Freedom of Enquiry ought to be restricted? To communicate all possible information on subjects connected with individual or public welfare, and to give the utmost encouragement and assistance to those who are desirous of acquiring knowledge, as well as to those who are ambitious of extending the bounds of science, might seem, incontrovertibly, the wisest policy of statesmen and philosophers. The contrary of this, however, has in all ages been the practice.

The first organized nations, of which history has preserved any records, present us with regular systems of government, upon the erroneous and mischievous plan of keeping the people in ignorance. In India, which modern information points out as the parent of oriental learning, a race of wise men, under the name of Brachmans, appear to have engrossed all the science of their country: and since their time effectual care has been taken to prevent the diffusion of knowledge, by keeping the Bramins, the depositaries of learning, a distinct cast, and giving them the exclusive right of reading the sacred books, the Vedas and Shasters, and communicating their contents to the people. Among the Egyptians, we find, from the earliest times, a regular system of concealment. The mysteries of philosophy and religion were written in hieroglyphic characters, understood only by the initiated; and these sacerdotal writings were deposited in the inmost recesses of the temples, where they could be examined only by the superior classes of the priesthood. Hence arose the distinction between the exoteric and esoteric doctrine; the former addressed to the vulgar, the latter confined to the priests, and a select number of other persons admitted to the holy mysteries. A similar distinction between secret and public doctrine, was known among the Persians, and in most of the schools of the Grecian philosophers: and the practice of sacred mysteries, begun in the most remote ages, made a distinguished part of the religious ceremonies of Greece and Rome.

If the ancient philosophers, with few exceptions, thus kept their knowledge within the precincts of their own schools, and left the general mass of mankind under the bondage of ignorance and superstition, it may, perhaps, be fairly pleaded as some excuse for their conduct, that their enquiries commonly turned upon subjects too abstruse for vulgar compre-

hension, and little capable of practical application. When, however, a new sect arose, under a Master who taught simple truth, and who was eminently the instructor and friend of the poor, it might have been expected that the preceptors in this school, would, after the example of their Founder, have said to all the world, "Hear and understand." Yet Christian teachers, though they preached to the people, very early addressed them on subjects, and in terms, to an unlettered multitude as unintelligible, as if their discourses had been in an unknown tongue. In order to check the daring spirit of enquiry, creeds were issued from their councils, which the people were required, on pain of eternal damnation, to believe. The use of a vernacular version of the Scriptures was afterwards prohibited; and public devotions were in every Christian country performed in the Latin language. These latter absurdities were, it is true, removed at the Reformation; but free inquiry has ever since, in almost all Protestant churches, been discouraged, and, as far as was possible, without the infliction of bodily pains and penalties, forbidden, by making the recital of certain formularies of belief, a part of the ordinary service, and by loading all deviations from the instituted faith, with the odium and hazard of heresy.

The same disposition to discourage and restrain the freedom of enquiry has appeared with respect to subjects of civil policy. The brilliant pages of history, in which the people appear as agents in forming and conducting their own system of government, are few. We almost every where find them merely passive machines in the hands of arbitrary power, without any opportunity of judging and choosing for themselves, and consequently without any inducement to enquire into the general grounds of civil society, or to inform themselves concerning the particular interests of their own community. Over affairs of government, as well as of religion, a veil of mystery has been artfully thrown; and the people have been trained to an implicit acquiescence in the proceedings of their governors, under the notion that secrets of state were far above their comprehension. Even in countries most celebrated for liberty, the ruling powers have always kept a jealous eye upon the progress of opinion, and have commonly adopted the narrow policy of throwing difficulties and discouragements in the way of free enquiry. Few states have had the magnanimity to permit, much less the wisdom to encourage, the unreserved discussion of all political questions: almost all existing governments have preferred stability to improvement. England, the boasted land of freedom, has

had its tests, and its restrictive laws; and even the new Republic of France has, with glaring inconsistency, restrained the freedom of the press.

Has the system of restriction, thus established by universal precedent, had any better origin than the ambition or avarice of men in power? Have they discouraged the free search after truth, and the universal dissemination of knowledge, merely through a timid and selfish aversion to innovation? Or are there, in reality, some serious inconveniences and mischiefs to be dreaded from an unlimited latitude of enquiry? Let the point be fairly and candidly examined.

— “Remove all restriction and discouragement from enquiry;—set the door of the school of knowledge wide open, and invite people of all classes to enter;—consider what would be the consequence with respect to the lower orders of society. They would be diverted from those necessary labours, on which their own support and the wealth of the nation depends: they would become conceited possessors of that ‘little knowledge,’ which ‘is a dangerous thing:’ they would learn to look upon the necessary subordination of society as a grievous evil; would become restless under the unavoidable burdens and restraints of civilized life; and, in their violent efforts to throw them off, would involve their country in confusion, and introduce all the horrors of anarchy.”—

These phantoms, conjured up by the Alarmist’s wand, it will require no incantation to disperse. The poor man, though, doubtless, born to labour—which, by the way, ought in one form or another to be the lot of every man—is also born to enjoy his existence as a rational being, and ought not to be denied leisure and opportunity to partake of the pleasures of intellect. He would not be the less able or inclined, to fill up his proper station in society, for knowing his rights and his duties. It is ignorance, not knowledge, which makes men discontented and troublesome. The abject spirit which is produced by religious and political superstition may be convenient in a state of oppression; but a government which pursues by direct means the honest end of the public good, will, unquestionably, conduct its operations with greater facility and effect over an enlightened, than an ignorant people. Nothing would so certainly prevent the miseries attending sudden political convulsions, as the general diffusion of knowledge. The necessity of violent commotions would be superseded by the gradual and peaceable, but sure, progress of reformation: for, “when the most considerable part of a nation, either for number or influence, become convinced of

the flagrant absurdity of any of its institutions, the whole will soon be prepared, tranquilly, and by a sort of common consent, to supercede them *."

The question cannot be fully determined by an appeal to fact: for the experiments have been hitherto almost all on the side of restriction; scarcely any country having adopted the liberal policy of allowing free enquiry and discussion without any exception or embarrassments. But, it has always been found, as was to be expected, that the more the freedom of research has, in any country, been encouraged, the greater progress has that country made in civilization and prosperity. On the contrary, wherever the ruling powers have thought it expedient to clog the human understanding in its natural endeavour to free itself from error and prejudice, the minds of the people have become enfeebled by indolence, enslaved by superstition, and corrupted by vice; till long and sad experience of the mischiefs arising from blind credulity and tame submission, has roused to action their dormant faculties, and produced energetic exertions, beneficial, doubtless, in their consequences, but in their first efforts scarcely less tremendous, than the unexpected explosion of a long, silent, and almost forgotten volcano.

Instead of thus giving a preternatural vigour to the despairing struggles of the free-born mind, by forcibly compressing its natural elasticity, had the leaders of the world encouraged and aided the progress of knowledge;—had the Grecian philosophers, instead of making the academy, the porch, and the Lyceum, resound with the clamour of their barren disputes, imitated the wise Socrates in bringing philosophy into the common walks of life;—had the early fathers of the Christian Church, instead of perplexing the world with abstruse questions and incomprehensible mysteries, employed themselves in teaching the simple principles and rules of Christian morals;—had the most *subtle, profound, irrefragable, angelic, and seraphic* doctors of the scholastic age, instead of amusing themselves with raising phantoms of abstraction, like elves and fairies, in the field of enquiry, studied simple truth, and communicated useful information to the common people;—in fine, on the revival of letters, had our public schools been formed with less attention to the parade of learning, and the ostentation of science, than to the general dissemination of knowledge, and advancement of civilization;—it is impossible to say, to what

* Godwin.

degree of perfection human nature might not by this time have attained.

It is certain, and cannot too often be repeated, that knowledge is power. Why then should men be restricted in those improvements of intellect, which by enlarging their sphere of action, cannot fail to increase their capacity of happiness? Can they be too wise, or too happy? If not, let the excursions of invention be unconfined, let the researches of reason be uncontrolled. This is, undoubtedly, the policy which philanthropy teaches; and a narrower policy can only be dictated by bigotry or selfishness. If the perfectibility of human nature be not the dream of benevolence—the philosopher's stone of the present day;—if at least it be true, that man has not yet reached his appointed summit of knowledge and happiness, let not his progress be retarded by coercive restrictions on the freedom of enquiry, of speech, and of writing: let all good men, who love their country and their species, unite in removing every obstruction to the discovery and the application of truth, and the institution of one universal law for the protection and encouragement of enquirers; that, henceforward, Opinion, like the air, may become “a chartered libertine.”

LETTER TO THE EDITOR.

December 19th, 1796.

SIR,

IF in your intended valuable publication, entitled the “AMERICAN UNIVERSAL MAGAZINE,” you will (after the manner of most European Magazines) reserve one page for Mathematical Questions, you will oblige

A SUBSCRIBER.

WE wish to comply with this gentleman's request, if we can do it without deviating materially from our plan, which is, to interest and entertain as many of our readers as possible.—Perhaps the solution of Mathematical Questions, which present an appearance of utility, may not be inconsistent with this design.

NATURAL AND MORAL PHILOSOPHY

FAMILIARIZED,

In a Series of Reflections, from the German of C. C. STURM.

No. I.—The PLEASURES OF WINTER.

EACH season has its peculiar pleasures and beauties. Winter itself, void as it appears to many of charms or pleasures, answers the Creator's end in that respect. For the sake of those, who, through ignorance or prejudice, murmur against this season, I will display the pleasure it affords, both to our senses and to our hearts. Is it not an agreeable sight to behold the morning dawn shining on a country covered with snow? The thick fog, which, like a veil over the earth, concealed every object from us, vanishes all at once. A light frost whitens the tops of the trees. The little hills and vallies are tinged with the bright reflection of the sun, whose happy influence gives new life to every creature. It seems to invite the linnet to quit the groves, and the sparrow to perch from branch to branch.

In proportion as nature seemed dead in the absence of the sun, so much the more lively she appears, when animated by it, and she delights the eyes of the traveller with her white clothing. Have you ever happened to remark the form of the snow? Have you reflected on the wonders which a single flake of this substance contains?—Admire, on one hand, the irregularity, the symmetry of its form, and, on the other, the infinite number of the same flakes which fall from the air.—What an agreeable sight, to see the hill, the forest, and the groves, clothed with a dazzling splendor! What a charm results from the assemblage of all these objects! Behold! (for the eye can scarce have enough of this sight, however accustomed to it,) Behold the brilliant dress of those hedges! Behold the forests bending under the white sheet which covers them! The whole offers to our view the appearance of a vast desert, over which one uniform veil of a dazzling whiteness extends itself. What idea shall I form of those, who, at the sight of these phenomena, feel nothing? or, who do not conceive the pleasing sensations that the Creator meant to convey to them? They who do nothing at this moment, but murmur against the laws of nature, how much are they to be pitied! If the prospect of

nature in winter gives them no pleasure, I fear they will be equally insensible even to the spring with all its charms. How is it possible not to feel how gracious the Lord is! How adorable his wisdom, and how unbounded his mercy, in all that relates to winter! Nature, however barren it appears to us, is, notwithstanding, a divine master-piece, and it is our blindness only which conceals its beauties from us. In every part of nature, there shines some ray of the divine wisdom, and still more in what is concealed from us. We do not trace her through all her ways, and we are only attentive to what strikes our senses, and flatters our inclination: And, in this respect, many are like the brutes, who see the sun, the snow, and the other phenomena of nature, without looking up to the Lord, as the source from whence all things proceed, in heaven or earth.

With what satisfaction will every one's mind be filled, who accustoms himself to contemplate with attention, the works of God, at this season of the year. The air may be troubled, the sky become stormy, and nature spoiled of its charms, but they will enjoy true pleasures, in discovering throughout all things, traces of the wisdom, power, and goodness of our Creator. However limited their natural faculties may be, they will always find subjects enough to employ their minds. They will have no occasion to seek with eagerness the dissipations of the world, the amusements of dancing and play. They will find either in retirement, or in the midst of their friends and children, pleasures ever real, and ever varied.

O my soul! apply thyself to the enjoyment of these pleasures. Let the works of God often employ thy thoughts, and these reflections will soften the sorrows of life. Raise thyself to God by that chain of beings he has created, and let him be at all times and seasons the object of thy praise.

TALES OF AN EVENING.

(From Marmontel's new Moral Tales.)

ONE evening, during the disturbances at Paris, a small circle of friends, who had retired to the country, were at a loss to find some means of diversion, after exhausting their reflections and speculations into futurity to no purpose, when Madame de Verval, the mistress of the house, who was fond of stories, and who herself possessed the talent of story-telling to a great degree of excellence,

proposed that every one of the company should take it in turn to relate the happiest event of his life, or one of the happiest, except those that do not admit of being disclosed.

The proposal was well received, and it was determined that the youngest should begin. "For Heaven's sake, mamma," said Juliet, "let it be any body but me, I shall never have courage enough." "Well then," said her mother; "Dervis, your cousin, will teach you to overcome that timidity, which is not always the effect of modesty." "An Attorney-General, indeed," said Juliet, in a whisper, "speaks when he pleases. But as to me, I never plead, and am not accustomed to tell stories. And besides, M. Dervis is turned of three-and-twenty, and I am not eighteen, and that makes a wide difference."

Dervis, who was recollecting himself in the mean time, at length broke silence.

THE FIRST STORY.

"If my father," said he, "will allow me to speak of him, I will relate the event of my life which affected me in the most lively and agreeable manner." "Let us hear," said the sage d'Ormesan: "nothing forbids our speaking of a father, unless we speak ill of him, or in too flattering terms."

Dervis began thus:

"My mother," said he, with emotion, "was so good natured, that every body accused her of spoiling her children; and certain it is, that she was more hurt than ourselves, when our father corrected us. If there was any excuse for our faults she was the first to find it, even before ourselves; and if there was none, she was sure to find one nevertheless. Sometimes she reproved us; but the voice of her anger was so soft, that it might have been taken for that of love; and when a frown depressed her beautifully arched eye-brows, the eye beneath still expressed so much tenderness, that the pardon made its way through the threat. If such was her indulgence when we failed in the execution of our duties, you may easily imagine how her joy shone forth when we fulfilled them: pleasure sparkled in her eyes, and when any one spoke to her of her health, the clearness of her complexion, and of that beauty, which seemed, alas! to defy the attacks of time: "My children," she used to say, "have the gift of making me young again."

Dervis, on saying this, stopped to take breath, and to wipe away the tears that trickled down his cheeks. "For-
 "give me," said he, "I am speaking of my mother." Juliet, while listening, embraced her's, and fixed upon her two
 fine black eyes that sparkled with a humid languor.

"It was necessary," said Dervis, "to mention this ex-
 "cess of kindness to excuse my injustice. My father, whose
 "mind and disposition I dare not describe while he is pre-
 "sent, conceiving that a cold and awful severity on his side,
 "was the only remedy for the mischief our mother's ex-
 "cessive fondness might do us, imposed on himself the pain-
 "ful task of making us always tremble in his presence. The
 "smallest faults were reproved, the more serious ones pu-
 "nished. His vigilance noticed every thing, his severity
 "admitted of no excuse, and he seemed to consider what-
 "ever was praise-worthy in his children, as no more than a
 "return for the care taken to cultivate our minds, as the
 "debt of nature, and the price of our education: he even
 "heard the good accounts that were given of us, without
 "any mark of joy.—"Your friends are partial to you," he
 "used to say, "go on, and do better still, that it may not
 "be necessary to flatter me by exaggeration in your fa-
 "vour."

"We were all persuaded that our father was virtuous and
 "just; but none of us thought him affectionate and kind.
 "When fifteen years of age I was still ignorant of it my-
 "self; and till then my soul had obeyed the impulse of two
 "sentiments alone, the fear of exciting his anger, and the
 "dread of afflicting my mother. The latter was, I con-
 "fess, the more tender, without being the less powerful;
 "and when I drew reproaches upon her for the faults
 "which I had committed, and which my father attributed
 "to the excess of her indulgence, the pain she felt grieved
 "me to the heart. I mingled my tears with her's; and
 "this was the way my father used to punish me. We lost
 "her, and I can say with truth that her death was the end
 "of my youthful days. My grief brought my sentiments
 "and my ideas to a sudden maturity. A year of mourning
 "was an age to me. My duties assumed a more serious
 "character, and my studies, as soon as I had fortitude e-
 "nough to resume them, were no longer a labour, but a
 "relief. Forlorn and solitary in the midst of the crowd of
 "the college, I lost all relish for the amusements of my
 "fellow-students. Weeping, thinking of my mother, and
 "flying to my books, as if for consolation, such was the al-

ternate business of my days, and nights, while studying rhetoric. Sometimes even when at my book I thought I saw my mother standing before me; I thought I heard her say, "Cultivate your mind, and polish your manners; be worthy of your father, be his consolation; let him be happy, if he can be so without me; and let him owe his happiness to his children." This illusion made me redouble my efforts, and gave me fresh spirit. A superiority I could never boast in the other classes, was the fruit of this melancholy and pious application; and when the moment of competition for the prizes arrived, the lessons I had received from misfortune gave me an advantage over my rivals.

"With a vague intention of doing well, I neither entertained the hope nor the ambition of the success I obtained. It was unknown to me, but my tutor was apprized of it. He went sometimes to see my father, and was always well received; but he had not been able to discover any of those pleasurable emotions, which parents manifest, when hopes are given them of their children's turning out well. No doubt he was afraid of betraying his secret.

"My tutor, who thought he perceived that his gravity was not easily to be moved, and who wished nevertheless to overcome this apparent indifference, employed, according to custom, the great means of surprize. He invited him, as if by way of compliment, to be present at the distribution of the prizes. "Have I any personal reason for my attendance?" said my father, in a negligent manner.—"That is the secret of the judges," answered the professor; "it is not their custom to entrust it to us."—"Then what have I to do there?"—"You will see at least a source of emulation." "And of vanity?"—"No, Sir, vanity is the attendant of futile matters, and our triumphs are not a frivolous and sterile honour for young people. In every stage of life, the love of labour, and a turn to study are advantageous, and the success that attends them worthy of praise. It is noble to set the example; and good may result from seeing it set by others." "You are in the right," said my father. "I shall be glad to see my son envy the successful candidates."

"My father had then the goodness to accept my tutor's invitation. I shall not say how great was my surprize on seeing him take his seat at a distance in the hall. "Where

"shall I hide myself," said I, "if I do not obtain a prize?"
 "But would they have been cruel enough in that case to in-
 "vite my father? I should hope not."—And while I hoped,
 "I trembled. It was then that, for the first time, I expe-
 "rienced the desire of glory, with all its chilling fears.
 "Fortunately my class was the first called. The first, the
 "second, and the third prize were adjudged to me. My
 "father heard my name repeated three times. Three
 "times he saw me crowned; and then, in the midst of
 "plaudits, and loaded with laurels and books, he saw me
 "descend from the theatre, make my way through the
 "crowd of spectators who bore me along in their arms, and
 "embrace his knees. He took me in his arms, and with an
 "emotion that at once betrayed him, pressed me to his bo-
 "som, and shed a flood of tears. "Ah! my dear father,"
 "I exclaimed sobbing, "if she were but alive——" The
 "impression these words made upon our feelings was so
 "great, and so overcame us, that we were obliged to re-
 "tire from the room. "Come, my boy," said my good
 "father, "step into my carriage: I feel that I cannot do
 "without you; we will live together for the future."
 "As soon as in the carriage, he embraced me again:
 "You may see," said he, "whether you have an affection-
 "ate father; you may see whether he loves his children.
 "You are in possession of the secret of my weakness; but
 "do not disclose it, especially to your younger brothers;
 "they still stand in need of my severity." My brothers were
 "at Jilly.—"Father," said I, "be pleased to remember
 "that your children have no longer a mother; that their
 "age has its troubles and its sorrows; and that the balm
 "that used to distil into their young hearts no longer flows.
 "The tender weakness of which we too often took advan-
 "tage, unfortunately for them is no longer to be feared.
 "Be always a father by the ascendancy of respected autho-
 "rity; but be sometimes a mother too."—"Yes," said he,
 "I will unite those two characters; they are both in my
 "heart; but in future I will assume another with you, that
 "of a friend. Let us swear to have but one soul, and never
 "to have any disguise or reserve with one another. What
 "can I not express the transport with which I took and re-
 "ceived the oath. It was the happiest moment of my past
 "life, and an inexhaustible source of pleasure for my life
 "to come."

(To be continued.)

POETICAL EFFUSIONS.

HORACE, ODE II. B. III.

FIRST PART, IMITATED.

"Angustiam Amici, pauperiem pati," &c.

OUR hardy youth, inur'd to bear
 The extremes of summer's fervid air,
 And brave a wintry sky,
 If Liberty their aid demand,
 Shall combat in her foremost band,
 Or well-lamented die.

Thus Ludlow once the battle led,
 Bold Sidney labour'd, Hampden bled,
 To check a Tyrant's reign.
 Hopeless his haughty Queen retir'd,
 For zeal each patriot bosom fir'd,
 And courtly arts were vain.

Thus on Columbia's happy shore,
 When Britons, in a frantic hour,
 Spread war's infernal flame,
 Brave Washington her champion stood,
 And bore, e'en from the field of blood,
 A wreath of civic fame.

So, Gallia, may thy legions prove
 The force of Freedom's generous love,
 Beyond a Despot's hire,
 Tho' Tyrants quit their tott'ring thrones,
 And, join'd with thy ignobler sons
 In guilty leagues conspire.

Kind slumbers seal the warrior's eyes,
 Who in a virtuous conflict dies,
 While fame inscribes his urn,
 And calls thro' many a distant age,
 The aspiring youth, and hoary sage,
 The hero's deeds to learn.

But tho' the abject, coward soul,
 Stoop to oppression's fell controul,
 From death no arts can save;
 He falls without a patriot's praise,
 Without a country's love to raise,
 Her tribute on his grave.

J. T. R.

OCTOBER 5, 1796.

C

BENEVOLENCE. A FABLE.

IMITATED FROM THE GERMAN OF GELLERET.

I.

O'ER HOWARD's tomb soft Pity weeps,
 Bewailing still her favourite's fate;
 And thence the Muse invokes her aid
 Of kindred merit to relate.

II.

Like him, to sympathize with woe,
 Like him to heal the broken mind;
 And rear Affliction's drooping head,
 Belinda's generous soul inclin'd.

III.

But want of fortune oft, too oft,
 Her charitable views withstood:
 For what, alas! avails the will,
 Without the power of doing good?

IV.

Her uncle dies and leaves his niece
 A clear two Thousand pounds per ann.
 "Ah! now" she cries, "I'm blest indeed,
 "I'll help the poor where'er I can."

V.

Scarce had she spoke, when at her door
 An old decrepid wretch appears;
 Bent on his crutch he begs an alms,
 And moves her pity with his tears.

VI.

Belinda felt for his distress,
 She heav'd a sigh and shook her head;
 Then to this aged son of woe
 Stretch'd forth a——CRUST OF MOULDY BREAD.

ON SUICIDE.

FROM MARTIAL.

WHEN Fate in angry mood has frown'd,
 And gather'd all her storms around,
 The sturdy Romans cry,
 "The great, who'd be releas'd from pain,
 "Falls on his sword, or opens his vein,
 "And bravely dares to die."
 But know, beneath life's heavy load,
 In sharp affliction's thorny road,
 'Midst thousand ills that grieve,
 Where dangers threaten, cares infest,
 When friends forsake, and foes molest,
 'Tis braver far to live.

THE ADVANTAGE OF VIRTUE.

VIRTUE, soft balm of every woe,
Of every ill the cure;
'Tis thou alone that canst bestow
Pleasures unmix'd and pure.

The shady wood, the verdant mead,
Are Virtue's flow'ry road;
Nor painful are the steps which lead
To her divine abode.

'Tis not in Palaces or halls,
She or her train appear;
Far off she flies from pompous walls,
Virtue and Peace dwell here.

SONNET FROM SCRIPTURE.

ARE not these high domes mine? ministrant fame
Filling the world with Nabonassar's name,
Breathes from her clarion death and victory.
The purple robes of state my frame enfold,
The smiling beverage fills my cup of gold,
And ransack'd nature spreads the feast for me.
Am I not like some heaven-descended God,
Blessing this nether sphere, on earth rever'd,
And life and death dependant on my nod?
So spoke the state-sworn king: th' Almighty heard.
Long had the nation been that idol's prey,
Whose breast was iron, and whose face was brass,
Th' Almighty taught them now a cheaper way,
To keep a king;—he turned him out to grass.

When America began to resist the tyranny of the British, their sapient Monarch, scorning to owe an obligation to the invention of FRANKLIN, occasioned by his conduct the following

EPIGRAM.

WHILE you, GREAT George, for knowledge hunt,
And SHARP CONDUCTORS change for BLUNT,
The Empire's out of joint;
FRANKLIN a wiser path pursues,
And all your thunder headless views,
By sticking to the point.

ON A FOUNTAIN

WHICH AFFORDS A CONSTANT SUPPLY OF WATER TO A FISH POND.

VIEW, gentle reader, view in me
 An emblem of true charity;
 Who, tho' my bounty I bestow
 Am neither seen, or heard, to flow;
 Repaid, by fresh supplies from heav'n,
 For every drop of water given.

SPOKEN AFTER DINNER AT A MISER'S.

THANKS for this miracle ! it is no less
 Than finding Manna in the wilderness :
 In midst of famine we have found relief,
 And seen the wonder of a rump of beef ;
 Chimnies have smok'd, that never smok'd before,
 And we have dined where we shall dine no more.

TRANSLATION OF REGINER'S EPITAPH.

GAYLY I liv'd, as ease and nature taught
 And spent my little life without a thought ;
 And amaz'd that Death, that Monarch grim,
 Should think of me, who never thought of him.

OLD EPITAPH.

TIME was, I stood as thou dost now,
 And view'd the dead, as thou dost me
 E're long, thou'lt lie
 As low as I,
 And others stand and look o'er thee.

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List of New Publications.

SKETCH of the Denominations into which the Christian world is divided, accompanied with a Persuasion to Religious Moderation; to which is prefixed a short account of Atheism, Deism, Judaism, and Christianity; adapted to the present times, by John Evans, A. M. 18mo. 50 cents. Bound. Griffiths & Rhces, So. Second-street.

The American Lady's Pocket-knock. 62 cents. Bound. Birch, So. Second-street.

An Historical, Geographical, and Philosophical Account of the CHINESE EMPIRE: By W. Winterbotham. To which is prefixed, a copious account of Lord Macartney's Embassy, compiled from original communications. 2 vols. 8vo. 3 dols. Bound. Lee, Chestnut-street.

A Sermon, preached to 500 Jews, (by their desire), at Sion Chapel, London, by the Rev. Mr. Cooper, aged 20 years. 12 1-2 cents. Ustick, No. Second-street.

A Letter to George Washington, President of the United States, containing Strictures on his Address of the 17th September, 1796, notifying his relinquishment of the Presidential Office; by Jasper Dwight, of Vermont. 25 cents. Sold by the Booksellers.

Publishing in Numbers.

THE AMERICAN SENATOR; or a copious and impartial Report of the Debates in the Congress of the United States: By Thomas Carpenter. 1 dol. 50 cents, for 360 pages. 8vo. Lee, Chestnut-street.

Superb Edition of the Bible—the most elegant work America has produced; in 40 numbers, folio, at 50 cents. Thompson & Small, printers.

The Political Works of Thomas Paine, in 9 numbers, 8vo. at 25 cents. James Carey, No. Second-street.

* * Those who wish their Books noticed in this List, will send a copy to the publisher.

In the Press.

BBROWN's Dictionary of the Bible.

Poems by Della Crusca.

Poems by John Swanwick.

Volney's Ruins of Empire.

Godwin's Political Justice.

Preparing for the Press.

MMORAL and Natural Philosophy familiarized, in Reflections suitable for every Day in the Year. From the German of C. C. Sturm.

Ecclesiastical Researches, and History of Baptism, by Robert Robinson, of Cambridge.

☞ Subscribers' Names will be received at the Office of the Magazine, for every Work here announced.

BRIEF ACCOUNT* OF THE PROCEEDINGS

IN THE

House of Representatives of the United States,

*From the Commencement of the present Session; being the
SECOND of the FOURTH CONGRESS.*

[It is presumed that our readers in general will see the propriety of commencing with the beginning of the Session; our history of Congress will thus appear more uniform and complete, as the legislative proceedings are particularly important at this period, and in some respects a connection will subsist throughout the business of the Session.]

MONDAY, DECEMBER 5, 1796.

THE house being assembled, three new members presented their credentials, and took the oath to support the constitution; to wit, Mr. Andrew Jackson, from Tennessee, Mr. William Craik, in the room of Mr. Crabb resigned, and Mr. James Davenport in the room of Mr. Hillhouse, elected Senator. Mr. W. Smith presented a petition from Thomas Lloyd, containing proposals for being appointed stenographer to the house. Referred to a committee of Messrs. W. Smith, Gallatin, and Swift.

Dec. 6. The speaker observed, that as there were several returns of new elections of members, it was proper that, pursuant to a rule of the house, a committee of elections be formed. A committee was accordingly appointed of Messrs. Venable, Swift, Dent, Dearbon, Blount, Muhlenburg, and A. Foster. A committee was likewise formed of Messrs. Gillman, R. Sprigg, jun. and Macon, to revise the unfinished business of last session.

Notice being received that a Quorum of the Senate was formed, Messrs. Ames, Maddison, and Sitgreaves were appointed a committee, to wait on the President of the United States, in conjunction with a committee from the Senate, to inform him, that both houses were assembled, and ready to receive any communication he might please to make.

Mr. W. Smith moved, "That a committee be appointed to prepare and bring in a Bill, to amend an Act for the more general promulgating the laws of the United States,"—he wished to include in the Laws of

* Those who wish for a more detailed account, are referred to the "AMERICAN SENATOR," by Thomas Carpenter.

the United States now publishing, the Laws of the present session; thus the whole business of the present Congress, together with the completion of the administration of the present President, would be inserted.—Messrs. Griswold, Williams, and Coles, were appointed a committee for this purpose. On the motion of Mr. Bradbury it was resolved, that the Members be furnished, during the present session, with three newspapers per day, printed in this City, such as the Members respectively shall chuse.

Mr. Ames reported, that the committee had waited on the President, who had signified that he would make a communication to both Houses of Congress, to-morrow at twelve o'clock, in the representatives chamber.

Dec. 7. The Senate and House of Representatives being assembled, the President attended and delivered an excellent Address. We regret that the contracted limits of our work opposes our earnest desire, of inserting it verbatim.—In this address the President communicates information, respecting the measures taken for carrying into effect treaties with the Indian Nations, with Great-Britain, Spain, and Algiers. He likewise informs, that measures are in operation for effecting Treaties with the Regencies of Tunis and Tripoli. He wishes the United States to look to the means, and to set about the gradual creation of a Navy; and thinks it adviseable to begin without delay to provide and lay up the materials, for the building and equipping of ships of war; and to proceed in the work by degrees, in proportion as our resources shall render it practicable without inconvenience; so that a future war of Europe may not find our commerce in the same unprotected state in which it was found by the present.

He then proceeds to recommend the establishment of certain branches of manufacture on public account; PARTICULARLY THOSE WHICH ARE OF A NATURE ESSENTIAL TO THE FURNISHING AND EQUIPPING OF THE PUBLIC FORCE IN TIME OF WAR; if adopted, the plan ought to exclude all those branches which are already, or likely soon to be established in the country, in order that there may be no danger of interference with the pursuits of individual industry.

He judiciously recommends the institution of a Board of Agriculture, composed of proper characters, charged with collecting and diffusing information, and enabled, by premiums and small pecuniary aids, to encourage and assist a spirit of discovery and improvement. Experience has proved this to be a cheap instrument of immense national benefit. He then recalls the attention of Congress, to a subject, he had before proposed to their consideration, the expediency of establishing a national University, and also a Military Academy. He points out, as motives to the institution of a national University, the assimilation of the principles, opinions, and manners of our countrymen, by the common education of a portion of our youth from every quarter, and remarks that the more homogeneous our citizens can be made in these particulars, the greater will be our prospect of permanent union: and that a primary object should be the education of our youth in the science of GOVERNMENT. In a Republic, what species of knowledge can be equally important? and what duty more pressing on its Legislature, than to patronize a plan for communicating it to those who are to be the future Guardians of the liberties of the country?

The institution of a Military Academy, he also observes, is recommended by cogent reasons. However pacific, says he, the general policy of a nation may be, it ought never to be without an adequate stock of military knowledge, for emergencies. Whatever argument may be drawn from particular examples, superficially viewed, a thorough examination of the subject, will evince that the art of war is at once comprehensive and complicated; that it demands much previous study; and that the possession of it, in its most improved and perfect state, is always of great moment to the security of a nation.

The following important paragraph is verbatim, "The compensations to the Officers of the United States, in various instances, and in none more than in respect to the most important stations *, appear to call for legislative revision. The consequences of a defective provision are of serious import to the government. If private wealth is to supply the defect of public contribution, it will greatly contract the sphere, within which the selection of character for office is to be made, and will proportionably diminish the probability of a choice of men able, as well as upright. Besides, that it would be repugnant to the vital principles of our government, virtually to exclude from public trusts, talents and virtue, unless accompanied by wealth."

The President then expresses his regret at the unpleasant circumstances which have occurred relative to the French Republic; his ardent wish being to maintain cordial harmony, as far as is consistent with the rights and honour of our country; likewise his full and entire confidence in the good sense, patriotism, self-respect, and fortitude of his countrymen. But (he informs us) a more particular communication on this subject is reserved for a special message.

THE HOUSE OF REPRESENTATIVES are informed, that the Revenues of the United States continue in a state of progressive improvement: and are invited to take such further measures as will ascertain, to our country, the speedy extinguishment of the public debt.

He then concludes his address to both Houses of Congress, in the following words, "My solicitude to see the Militia of the United States placed on an efficient establishment, has been so often and so ardently expressed, that I shall but barely recall the subject to your view, on the present occasion; at the same time, I shall submit to your enquiry, whether our harbours are yet sufficiently secured."

"The situation in which I now stand, for the last time, in the midst of the Representatives of the people of the United States, naturally recalls the period, when the administration of the present form of government commenced; and I cannot omit the occasion to congratulate you, and my country, on the success of the experiment; nor to repeat my fervent prayer to the Supreme Ruler of the Universe, and Sovereign Arbiter of Nations, that his providential care, may still be extended to the United States;—that the virtue and happiness of the people may be preserved; and that the

* Whether those "most important stations" are in the executive, legislative, or military department, or in them all, is not expressed;—certain it is, however, that the conclusion is truly democratic, and worthy of the President.

government which they have instituted for the protection of their liberties may be perpetual."

GEO. WASHINGTON.

United States, 7th December, 1796.

The President and the Senate having withdrawn, the Address was again read by the Clerk, and on motion committed to a committee of the whole House to-morrow.

December 8. Mr. George Ege from Pennsylvania, in room of Mr. Heitter, resigned, and Mr. Samuel Sewal, from Massachusetts, in the room of Mr. Goodhue, elected a Senator, were sworn, and took their seats.

Mr. Griswold, from the committee appointed to bring in a bill, to amend the act for the more general promulgation of the Laws of the United States, reported a bill, which was twice read, and committed to a committee of the whole House, and made the order of the day for to-morrow.

Mr. W. Smith presented a petition from Thomas Carpenter, praying encouragement to a publication of the debates of Congress, for which he had issued proposals;—referred to the committee appointed to examine the petition of Thomas Lloyd, on the same subject.

A Committee of Claims was appointed, consisting of Messrs. D. Foster, Malbone, Maclay, Heath, Macon, Thomson, and Williams: To this committee was referred, the petition of William Clark, soliciting a pension for his military services; and the petition of Lucy White, administratrix of Joseph White, praying the payment of a reward of 500 dollars, which had been offered for apprehending one James Bowers, a Forgerer.

Mr. Williams moved, that two Chaplains of different denominations be chosen, one by each House, to exchange weekly, which was agreed to.

On the motion of Mr. W. Smith, the House went into a committee of the whole on the President's Address, according to the order of the day: Mr. Muhlenberg in the chair, the Speech was read by the Clerk.

Mr. D. Foster moved the following resolution: "Resolved, that it is the opinion of this committee, that a respectful Address ought to be presented, from the House of Representatives, to the President of the United States, in answer to his speech to both Houses of Congress, at the commencement of the session, containing assurances that this House will take into consideration, the many important matters recommended to their attention," which was unanimously agreed to, and Messrs. Ames, Baldwin, Maddison, Sitgreaves, and W. Smith, were appointed a committee to draw up the Address. The committee rose, and the resolution was adopted by the House.

Mr. W. Smith presented a petition from Thomas W. Baker, postmaster, at Charleston, praying an increase of Salary. Ordered to lie on the table till a committee be appointed on Post-offices and Post-roads.

Mr. Thatcher then moved, "that a committee be appointed to enquire if any, and what alterations are necessary to be made in the Act for establishing Post-Offices and Post-Roads, within the United States." Messrs. Thatcher, Bailey, Coles, Coit, Grove, Williams, Baldwin, Ege, and Andrew Jackson, were accordingly appointed.

(To be continued.)

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FOREIGN INTELLIGENCE.

FRANCE.

A French citizen has invented the art of expressing his ideas in such a manner, that without the help of translation, he may easily be understood by all the different nations of the earth; although they know no other idiom than that which is peculiar to the country which they respectively inhabit.—This science, which must in a high degree interest the literary and commercial world, is called *PASIGRAPHY*, or the art to write and print in one language, so that without the aid of translation, it may be understood in any other language. The inventor who calls himself by the fictitious name of D. M—— A. M. D'I. has composed a treatise containing the elements of this new science, and it will be published before the end of the year. Citizen Sicard, the celebrated teacher of the deaf and dumb, assisted the author to draw up the rules of this universal language. It is said that, nothing can be more simple than the constituent parts of this new art; they consist of no more than twelve letters and twelve general rules, without any exceptions; but the expence and pains which the introduction of the method requires, are the more considerable, as it is necessary to create every requisite; even the artists are obliged to adopt new methods in their proceedings. The types are of an exquisite beauty and quite different from those usually employed.

MARRIAGES.

IN this city, Dec. 13th, by the Rev. Dr. Rogers, Mr. Edward Harris, merchant, late of England, to Miss Jane Ustick, daughter of the Rev. Mr. Ustick.

By the Rev. Mr. Smith, Mr. Philip Sheaff, jun. merchant, to Miss Elizabeth Sheaffer.

At Aurora, in the county of Onondago, Glen Culyer, Esq. attorney at law, to Miss Mary F. Jedyard, of that county.

In North Carolina, Mr. Thomas Blount, member of Congress, to Miss Summers.

In Massachusetts, Mr. Frederick Carpenter of New Haven, to Miss Diana Heath of Boston.

Dec. 27th, at New-York, the Rev. Azel Ros, of Woodbridge, New-Jersey, to Mrs. Barat of that city.

DEATHS.

IN this city, Dec. 13th, Miss Frances Bond, youngest daughter of the late Dr. Phineas Bond, and sister to the King of England's Consul-general.

At New-York, Dec. 13th, Mrs. Abigail Leavenworth.—And on the 21st, Mr. Peter Bruce, merchant.

At Boston, (Mass.) on the 11th, Mr. Benj. Goldthwait, merchant.

At Hartford, (Conn.) lately, Mrs. Hofsford, wife of Mr. Aaron Hofsford, merchant.

Dec. 14th, at Presqu'Isle, Anthony Wayne, commander in chief of the Federal Army.

At Farmington, (Conn.) Mr. Samuel North, aged 90.—At Sterling, Mr. James Kendall, aged 87.—At Sutton, Lieut. Jos. Putnam, aged 36.